

The study of the movement of Sheikh Mohammad Khiyabani in modern Azerbaijani and Iranian historiography and scientific literature

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<https://orcid.org/0000-0002-6331-5865>

Author (s): Subhan Alakbar ogly Talibli
Associate Professor, Leading Researcher of the Institute of Oriental Studies of ANAS, Doctor of Philosophy, Associate Professor of the Guba branch of the ADPU, subhantalibli@gmail.com

Abstract: Sheikh Mohammad Khiyabani is one of the personalities in the history of freedom, independence and statehood of Azerbaijan. Although some studies have been carried out and written in this area both in South and North Azerbaijan, this does not mean that the movement associated with Khiyabani and his name in history is complete and detailed. The existence of Soviet power on this side, the chauvinistic policy of the Pahlavi regime in Iran, as well as a number of other topics did not allow studying the issue of Khiyabani at any level and conveying it to readers. Nevertheless, our historians, who wrote and worked on both banks of the Araks, were subjected to serious pressure, but they wrote and carried out certain works.

Keywords: Modern Azerbaijani and Iranian Historiography, Literature, Azerbaijan, Iran Islamic Republic, Sheikh Mohammad Khiyabani movement

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Introduction

In Azerbaijani historiography and scientific literature

The well-known journalist, researcher and scientist Ghulam Mammadli, who visited South Azerbaijan in 1945-1946 and served in the Soviet Army, also conducted research in this area. During his stay in South Azerbaijan, Mammadli became interested in Khiyabani, explored everything from his native village to the Tabriz library, took part in the Khiyabani movement and contacted people who knew him well. The materials he received allowed him to write a valuable book about Khiyabani in later years. Mammadli's book was the first means of introducing Khiyabani's public in northern Azerbaijan. The book was published in 1949 in Baku by the "Azerbaijan" publishing house. This 160-page work entitled "Khiyabani (History of the National Liberation Struggle of the Azerbaijani People)" gives the reader a certain idea of Khiyabani, his scientific, political, religious and philosophical views, despite the pressure of the political environment of the Soviet era¹. Quotations from Khiyabani's speeches in the book have played and continue to play an important role in patriotic education and upbringing of the younger generation.

M. Khiyabani also paid attention to cultural and educational issues, especially political education and training. G. Mammadli writes about Khiyabani's struggle for the protection of our native language: "He fought against the policy of persuasion in Azerbaijan, he tried to enlighten and civilize the people. He worked a lot to promote cultural and educational work. In the spring of 1918, Khiyabani welcomed the theater staff from Baku to Tabriz. These artists, mostly young people from South Azerbaijan, were in dire financial straits. There were no funds for the preparation of performances. Therefore, the mood of the artists was good. Knowing this, Khiyabani received the artists and urged them not to lose heart: "Whether you sell tickets or not, prepare a performance, play, let people come and watch; Don't worry about money, I'll take care of it," he said, encouraging the artists to work. The Sheikh talked about his speeches and attracted people to speak. Enemies did not like Khiyabani's policy of developing the Azerbaijani language, education and culture. They hindered this remarkable initiative in every possible way. However, people gathered around the Sheikh and listened to him attentively. Since he spoke the language of the people, his words reached the people and made an impression.

Discussion

We believe that the personal archive of the great researcher-scientist Ghulam Mammadli contains a lot of unpublished materials about Khiyabani and his movement. Their identification and involvement in research can be a great contribution to the study of the alley in Azerbaijan².

The newspaper "Tajaddud" was published on April 9, 1917. As researcher Ghulam Mammadli points out, "Although his privileges and chief editors were initially changed, political leadership remained largely in the hands of Khiyabani."

¹ Mammadli Ghulam. Khiyabani (from the history of the national liberation struggle of the Azerbaijani people) Baku: Azerneshr, 1949, 160 p.

² Talibli S.A. Movement of Sheikh Mohammad Khiyabani in Azerbaijani historiography. "New Challenges: Practical and applied basis for scientific and innovative research in modern conditions" within the framework of the "II Republican Innovation Fair of Young Scientists". Materials of the scientific conference of young scientists. Baku: Science Development Foundation under the President of the Republic of Azerbaijan, 2012, p. 410

I would especially like to note the merits of the prominent researcher of the movement M. Khiyabani, Doctor of Historical Sciences, Professor Shovkat Tagiyeva. In the monograph of Professor Sh.A. Tagiyeva "The national liberation movement in Iran-Azerbaijan in 1917-1920", published in Russian in 1956, the socio-economic roots of the struggle against British imperialism and Iranian reaction in South Azerbaijan, the national liberation movement and its defeat are considered. show reasons. Khiyabani's social and political activities are widely reflected here³.

In her work "The Tabriz uprising of 1920", Sh. Taghiyeva wrote about the national liberation and democratic movement in South Azerbaijan in 1917-1920, which was a natural outcome of the period of national liberation revolutions in the colonial and dependent countries of the East towards the end of the First World War The Tabriz uprising of 1920, the highest stage of this political movement, explores the activities of the National Government that arose as a result of the uprising⁴. The book examines the role of the Azerbaijan Democratic Party and its leader, Sheikh Mohammad Khiyabani, who led the revolution, in the fight against the Iranian reaction and the occupation policy of British imperialism in the country.

In her speech at the 1st International Symposium on Azerbaijanism, held in December 1998 in Sharafkhan, near Tabriz, Professor Shovkat Tagiyeva noted that Sheikh Mohammad Khiyabani occupied a special place among public and political figures who fought against imperialism and democratic freedoms in the South Azerbaijan and all over Iran. M. Khiyabani, who grew up in the political environment of Iran, including Azerbaijan at the beginning of the 20th century, was one of the few politicians who mastered the fruits of modern public opinion in East and West, combining science and theory with revolutionary events⁵.

In the monograph of the doctor of philological sciences, professor Vugar Ahmad "The life, environment and literary activity of Sheikh Muhammad Khiyabani" Khiyabani's social, political activities, philosophical views, publicism are researched and analyzed⁶. Ghulam Mammadli, Shovkat Tagiyeva, as well as Russian scientists spoke about Khiyabani and assessed their research in this area. In particular, the words of Ali Azeri, Ahmad Hasan Khiyabani, one of the first Iranian scientists, written in Persian, about his deep meaning, great authority, radiant face, great personality were translated by the author and attributed to them. For the first time in the book, the literary activity of Sh.M. Khiyabani, editorial board, journalism, the sphere of journalism, etc. are analyzed⁷.

Mirza Ibragimov wrote in his article "On the National Democratic Movement in South Azerbaijan": "The spirit of Azerbaijanism manifested itself more strongly in the uprising of Sheikh Mohammed Khiyabani. The intensification of reaction and pressure after the revolution of Sattar Khan, the intensification of the oppression of the ruling Persian circles and tyranny did not subdue and calm Azerbaijan, but, on the contrary, stirred it up and mobilized it even more. Popular movements in Azerbaijan became more and more national. Sheikh Mohammad revived the scene of violence and poverty created by the rulers of Tehran in Azerbaijan under the control of the people.

It should be noted that during the reign of Pahlavi (1925-1979), it was officially forbidden to write about the national movement in South Azerbaijan and the personalities who led this movement. In this regard, there was a big gap in Iranian historiography regarding the personality of Sh.M. Khiyabani and the movement he led. True, in the 1960s, the fundamental work of the prominent historian Ali Azeri "The Revolt of Sheikh Muhammad Khiyabani in Tabriz" was written and presented to readers. This valuable 512-page book was published outside the control of the regime. This book by the late scholar Ali Azeri is considered the most comprehensive source of information about Sheikh Mohammad Khiyabani and the movement he led. One of the important aspects of Ali Azeri's book about Khiyabani is the description of the socio-political and cultural situation of that period, the

³ Tagieva. Sh.A. National liberation movement in Iranian Azerbaijan in 1917-1920. Baku: 1956. 120 p.

⁴ Tagiyeva Sh.A. 1920 Tabriz uprising. Baku: Elm, 1990. 148 p.

⁵ Materials of the First International Azerbaijan Symposium. Edition of the Azerbaijan Science and Culture Research Center, Tabriz: Keyhan, 1378, 410 pp.

⁶ Vugar Ahmed. Sheikh Mohammad Khiyabani (life, environment and literary activity). Baku: Mutallim, 2010. 410 p.

⁷ Ibragimov Mirza. On the National Democratic Movement in South Azerbaijan // Journal of Revolution and Culture. Baku: 1947, No. 4.

activities of Khiyabani's associates, the measures taken by the Azerbaijani national government for 5 months and, finally, part of Khiyabani's speeches⁸. The book was also published in Ankara. In general, Ali Azeri is very valuable in the history of South Azerbaijan as the author of a valuable chronicle of Khiyabani and the movement he leads⁹. The path discovered by Ali Azeri in alley research was a rich and reliable source for authors who later wrote about Khiyabani.

Among those who turned to Khiyabani's legacy after the 1979 Iranian revolution are historians Samad Sardarini, Zahra Wafali, Hussein Duzgun and others.

In the second volume of the book "Azerbaijani Celebrities" by the Tabriz historian-scientist Samad Sardarini, a special place is given to Sh.M. Khiyabani, one of his associates Haji Mammadali Badamchi, Haji Mirzali Ganjavi and others. In the works of Sardarini Khiyabani is presented as a fearless and irreversible intellectual figure of the people's movement of South Azerbaijan¹⁰. Pages 41-52 of the book are dedicated directly to Sh. M. Khiyabani. In this essay, the reader sees the greatness of Khiyabani's personality in various shades of his broad scientific, philosophical and religious outlook.

One of the authors who wrote about Khiyabani after the revolution in Iran is Zahra Wafali. In his book "Those who glorified Azerbaijan", published by Zahra khanum, Sh.M. Khiyabani has a special place among the outstanding personalities of Azerbaijan. In his book, he proved with historical facts the tireless struggle of the sheikh to expose the secret treaty between Khiyabani Vusug kudov and the British¹¹.

Speaking about the place of Sh.M. Khiyabani in the history of South Azerbaijan, one should especially note the speech of the head of the National Government of Azerbaijan S.Ch. Peshavari at the opening of the statue of the Sheikh in the Gulistan garden. In his historic speech at the unveiling of Khiyabani's bust on October 2, 1946, S. K. Peshavari said: "If we look at the pinnacle of Rashidism, Sattar Khan was a hero. He did not surrender to the enemy. But from the point of view of thought, science and information, the status of the sheikh is unusually great. Sardar Rashid was a sheikh who had these qualities, but he also had the status of a scholar¹².

Huseyn Duzgun, one of the modern scientists of South Azerbaijan, is also known as a poet. He reflected his poem dedicated to the life and struggle of Khiyabani in 1990 (1379) in the book "*Bath of Sheikh Muhammad Khiyabani*".

A prominent politician and writer from South Azerbaijan, Dr. Salamulla Javid, paid special attention to the personality of Khiyabani and the movement he led in his book "From a Notebook". In his article, Dr. Salamullah Javid mentioned not only Khiyabani, but also his associates, as well as the differences between the positions of the Tajaddidiyun and Tangidiyun wings, and presented with particular sympathy the Khiyabani-supported Tajaddidiyun wing.

Hamid Nitgi, one of the prominent literary figures of South Azerbaijan, in his poem about Sheikh Mohammad Khiyabani, mentions the Khiyabani movement and his great personality¹³.

Ahmed Kasravi, an opponent of Khiyabani's ideology, was one of the authors who wrote about the personality of Khiyabani and the movement he led in the history of South Azerbaijan. We know the works of A. Kasravi from the Persian-chauvinist positions on the national identity, culture and history of the Azerbaijani people. Kasravi initially joined the Khiyabani movement and tried to present himself as close to the Khiyabani as possible. Seeing the national spirit of Khiyabani and the national

⁸ Ali Azari. Kiyame Sheikh Mohammad Khiyabani in Tabriz. Chape dovom. Tehran: Bongahe Press Safi Ali Shah, 1344 h.s., 512 pp.

⁹ Ali Azeri. The State of Azadistan and Sheikh Muhammad Khiyabani (1918-1920). Ankara, 277 pages

¹⁰ Samed Sardarinia. Mashahir Azerbaijan, Selde dovom, Tabriz and others. 1364, 544 p.

¹¹ Vefali Zohra Faithful Venus. We Avaran Azerbaijan. Tabriz: Entesharat Zeinab, 1378, 98 pages.

¹² Pishavari S.K. 21 Azer (in the old alphabet). 1340

¹³ Hamid's Natiq. Selected works. Baku: Eurasia Press, 2005.

orientation of the movement, he distanced himself from the movement, and then, heading a group called "Tangidiyun", became hostile to Khiyabani and the movement he led. Nevertheless, later A. Kasravi was forced to recognize the greatness of Khiyabani's personality, his literacy and influence on the masses with his fiery speeches in many parts of his book "The Rebellion of Sh. M. Khiyabani". In the last chapter of his 172-page book (Chapter VI) entitled "The Completion of the Case and the Murder of Khiyabani", he revealed a number of truths and the greatness of Khiyabani's personality.

In this section, which Khiyabani and Khiyabani in the Azerbaijan newspaper, Azerbaijan and the booklet. This book, valuable foreword by our contains a number of Khiyabani. The section of "Courage" is a valuable piece each of our patriots. In the of the main reasons for the need to be afraid, so I'm not afraid." According to the fighter¹⁴.

Eynulla Madatli, Doctor of of her book "Historical studying "The Movement of South Azerbaijan" writes that dozens of interesting studies, books, memoirs and articles were written. in Iranian historiography¹⁵. Both in the Soviet period and in the years of independence since 1991, the movement of M. Khiyabani, the Tabriz uprising and the activities of the national government, which played an important role in the history of national democratic movements in Azerbaijan, have been widely studied¹⁶.

A scientific conference "From the history of our struggle for freedom: Movement Alley-90" was held at the Institute of Oriental Studies named after academician Ziya Bunyadov of ANAS and a collection of articles was published. The collection includes "Movement of Sheikh Mohammed Khiyabani and its place in the liberation movement of South Azerbaijan", "Religious and philosophical meetings of Sh.M. Khiyabani"¹⁷, "Movement of Sh.M. Khiyabani in Azerbaijani historiography", "Movement of Sheikh Mohammed Khiyabani". and Literary Environment of South Azerbaijan" and p. reflects the study of the topic.

In Iranian historiography

In addition, Iranian authors A. Kasravi¹⁸, Turaj Atabaki¹⁹, Z. Giyami²⁰, H. Mekki²¹, B. Kave²² and others. Information about the movement and its activities is reflected in the works of Sh.M. Khiyabani.

During the year of existence of the National Government of Azerbaijan (12.12.1945-12.12.1946), in addition to the installation of a bust in Khiyabani, the school was named after Khiyabani. By the decision of the National Government of Azerbaijan, the Khiyabani family was awarded a special scholarship.

examines the movements of the historiography published by Sheikh Muhammad Khiyabani. "Democratic Forces of Azerbaijan" presented to the reader with a late scholar Gafar Kendley, articles and speeches by the brochure called "Fear and of advice and an example for booklet, Khiyabani lists fear as one enslavement of nations. "I don't afraid and I don't want to be Khiyabani, this is the decision of

Historical Sciences, in Chapter IV Issues of Azerbaijan in Iran" while Sheikh Mohammad Khiyabani in

¹⁴ Kasravi Ahmed. Kiyame Sheikh Mohammad Khiyabani. Introduction and Introduction by Mahammadali Homayun Qatuzyan. Tehran: Publishing Center, 1376 (1998), 172 pp.

¹⁵ Sheikh Mohammad Khiyabani. Azerbaijan and Azerbaijani Democratic Forces. 1961: Publishing house of the newspaper "Azerbaijan".

¹⁶ Madatli E. Historical issues of Azerbaijan in Iran. Baku: Turkhan, 2020. - 508 p.

¹⁷ From the history of our struggle for freedom: M. Khiyabani Movement-90. Institute of Oriental Studies of ANAS. Baku: Baku printing house, 2011. 232 p.

¹⁸ Kasravi A. The history of the sale of hijda in Azerbaijan. Before Selda

¹⁹ Atabeki Turak. Azerbaijan is modern in Iran. Translated by Mohammad Karim Love.

²⁰ Şərhe hal və eqdamate Şeyx Məhəmməd Xiyabani be qələme çənd nəfər əz dustan və aşniyane u, Zeynəl Abidin Qiyami. Donya, yazdāhom, şomare 4

²¹ Məkki Hüseyin. Tarixə bəst sale İran. Celde 1-3. Tehran: 1944-1946

²² Qiyame lahutiye Təbriz bəhmən 1300. Tehran: Nəşre Şirəzeh, 1376, 146 s.

In Iranian press and magazines

A number of newspapers and magazines published in Iran and South Azerbaijan pay special attention to the personality of Khiyabani and the movement he led. Newspapers such as "Navide Azerbaijan", "Shamse Tabriz", "Voice of Azerbaijan", "Akhtar", "Varlyg", "Tribun", "Khudaferin", "Sun of Azerbaijan", "Road" and others. Numerous articles about Khiyabani can be found in magazines.

In foreign historiography and scientific literature

It should be noted that the articles by A.A. Vishnegradova "Revolutionary Movement in Iran-Azerbaijan"²³, the articles by G.G. Ilyinsky "Sheikh Mohammad Khiyabani"²⁴, as well as the article by the American historian T. Svetokhovskiy "Russia Azerbaijan 1905-1920"²⁵. period information is given.

Conclusion

From all of the above, we can conclude that the public, political and statesman of the Azerbaijani people Sh.M. But this cannot be made satisfactory. A comprehensive study and analysis of the activities of this great personality should be on the agenda of researchers. The alley is the point of our history of the 20th century. It is the civic and intellectual duty of every street connoisseur to carefully study it and pass it on to new and future generations.

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²⁴ Ильинский Г. Шейх Мухаммед Хиябани //Революционный Восток. 1934, № 6(28

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